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SERMON

Preached in the *New-Church*

Before the Honourable Magi-
strats of the City of *Edinburgh*,

On *Tuesday October 5. 1703.*

The Day of their ELECTION.

*Prov: 29. 2. When the Righteous are in Authority the People re-
joyce : but when the wicked beareth Rule, the People mourn.*

By Mr. JAMES HART one of the Ministers of *Edinburgh*.

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LONDON

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Prov. 29. 2.

*When the Righteous are in Authority, the People rejoice: but
when the Wicked beareth Rule, the People mourn.*

Magistracy is of an Ancient Date, and of Divine Original, 'tis from God, the Charter was drawn up in Paradise: civil Subordination must have been tho' Man had remained in Innocency, but this Charter was more explicitly renewed and enlarged at the Restauration of the World after the Deluge, and given out to Man under the Broad-Seal of Heaven, Gen. 9. 6. *Who so sheddeth Mans Blood, by Man shall his Blood be shed: for in the Image of God made he Man.* Here is a power of punishing Criminals established and lodged in a certain Set of Men, and they authorized to draw the Sword of Justice against Offenders. Magistracy is not only an ancient Institution, and of Divine Original, but most useful and necessary for the preservation of humane Society, and for preventing of Disorders, Confusions and Convulsions in a State or City; while there was no King in *Israel*, every Man did that which was right in his own Eyes, Judges 17. 6. *Anarchy is a most desperat State*
A 2 and

and Condition, a never failing Source of all Plagues and Mischiefs; when the corrupt Inclinations of a People are under no Check nor Control, then every man does not what pleaseth God, but what is best suited to his own Fancy, Lusts and Carnal Interest, were there no Magistracy, there would be no Government, no security to any man under his own Vine and Fig-Tree, the World would be a Den of wild Beasts, preying upon one another, and every man acting according to his own Humor, the want of Government is a heavy Judgement, when men become as Fishes of the Sea, the greater devouring the lesser, because they have no Ruler over them, privat Dissentions will break out into publick Disorders and Combustions; The Institution then of Magistracy is a special Effect of the Divine Goodness to Mankind, and when a Nation or City is so happy as to be under the influence of a godly Magistracy, 'tis a great Blessing, and rejoyces the Hearts of all good Men, as in our Text *When the Righteous are in Authority, the People rejoyce.*

That beautiful Method and Contexture observable in other Books of Scripture, where there is such a Connexion of purposes, that they cannot be explained or understood without one another, is seldom noticed in the Book of the *Proverbs*, which is fitly compared to a heap of Pearls, every Proverb being an independent Sentence by it self, and of the many rich Pearls scattered through this Book, the former part of the verse now read, is one of the most valuable.

My Text not unlike the Pillar of Cloud spoken of *Exod. 14. 20.* Hath a bright and a dark Side, that in the former, and this in the latter part of the Verse, as the Sun in the Spring, by his benign influences, gives Life to all Vegetables, and a new Face to the Earth, so good Men clothed with Authority, do wonderfully refresh all gracious Hearts, as in our Text.

In

In the Words we have two Things to consider. 1. A Case supposed. 2. An Inference drawn from it. The Case in these words, *when the righteous are in Authority*; and here two Things present themselves to our view. 1. The persons spoken of, the *Righteous*, the Word *Righteousness* in this Book of the *Proverbs*, is not to be restrained to the particular virtue of Justice, but it's taken in a comprehensive Sense, so as to signify all Religion and Virtue: By *Righteous* I understand, these that have an Interest in Christ's imputed Righteousness, and that do partake of inherent Righteousness, and that perform the works of Righteousness, rendering to every one that which is his own, and observing a just and equal Distribution of Rewards and punishments, *He that doth Righteousness is righteous, even as he is righteous.* 1 Jo. 3. 7. The second Thing, The Case and Condition in which they are supposed to be; *In Authority*, The Hebrew Word here rendered Authority signifies to Increase, either in Number, or in Dignity and power; when the Righteous are multiplyed, or advanced to power, this causeth great and universal Joy, as in the following part of the Words *the people rejoyce*, this leads to the second Thing in the Words, which I called an Inference drawn from the Supposition, *The people rejoyce*, the Hebrew word rendered here *Rejoyce*, signifies such a Joy as is exprest by external Signs; By *people*, I understand all the sober and serious part of Mankind, the Effect and fruit then of such a Government as is managed by godly Magistrates, is great and universal Joy among the people: There being no difficulty in the Words, I shall not trouble this Honourable Audience with any further Division or Explication thereof, but shall come to take notice of that Doctrine which I apprehend to be the Scope of the Words, and shall prosecute it as briefly as possible.

Obser,

Obser. *As men in Authority should be righteous, so a people blessed with such, have great cause of universal Joy, and will not fail to notify and express the same.*

This Doctrine lyes clear in the Text; 'tis no less evident from Pro. 11. 10. *When it goeth well with the righteous, the City rejoiceth.* When such Men are encouraged and advanced to Places of Power and Trust, the Citizens, or Subjects under their Government rejoyce, because they confidently expect Justice, and many other excellent Benefits by their publick Administration; Now the Method I shall take in the prosecuting of this Doctrine (GOD enabling me) shall be; 1. To shew the Qualities necessary to constitute a righteous Magistrate, and when these in Authority may deserve this Character. 2. Give the Reasons why these in the Magistracy should be clothed with such Qualities. 3. What way the people do notify & express their joy. 4. What are the Causes of this great and universal joy among the people. 5. Make some Improvement of this Doctrine.

As for the *First* thing proposed, the *Qualities* necessary for Men in Authority and Power, all which I think are comprehended under that of Righteousness: *First*, They should be Religious. Moreover, *thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness, and place such over them, Exod. 18. 21.* The God of Israel said, the Rock of Israel spake to me, *He that ruleth over men must be just, ruling in the fear of God; 2 Sam. 23. 3. And he set judges in the land throughout all the fenced cities of Judah, city by city; and said to the judges, take heed what ye do: for ye judge not for man, but for the Lord, who is with you in the judgment; therefore now let the fear of the Lord be upon you, take heed and do it: for there is no iniquity with the Lord our God, nor respect of persons,*

Sons, nor taking of gifts, 2 Chron. 19. 5, 6, 7. The Magistrate must be one that fears God, else there will be no conscience of doing justice; Religion is that which gives life unto and sets a Crown upon all the other Qualities wherewith a Magistrate is endowed, which, were it possible a Man could possess in perfection, yet without this, they would be as matter without form, or as a Body without a Soul; if the fear of God be not planted in the heart to season and sanctifie all the other Endowments, they will all degenerate; Wisdom into Craft, Power into private Revenge, Prudence into plotting for his own Interest, Policy unto putting fair pretences on foul Designs, all his Abilities and Sufficiencies into setting forward and securing his own puny and mercenary Ends. If Religion hold him not, we cannot expect an universal and steady course of just and upright dealing, but he will shrink back and fall away from the same; a great Man, a Friend, an Enemy, Fear, Cowardice, Affection, Faction, Covetousness, Malice, or some such like thing, will make him start aside out of the road of Justice, that he will be in great danger of turning Judgment into gall, and the fruit of righteousness into hemlock, as you have it in *Amos 6. 12*. So that the want of Religion makes a profane Magistrate.

They ought then to be religious, *First*, In respect of God, whose Deputs and Vicegerents they are on Earth, they ought to fear and love God above others, to seek his glory who hath raised them to such a pitch of Honour above their Brethren. Let them remember always these two things; 1. That they are called Gods, and therefore should rule and Govern as they judge God himself would, were he visibly here upon Earth. 2. That they are Men, and therefore must account to the great God for the management of that Trust committed to them. *Secondly*, They should

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should be men fearing God, in respect of the People over
whom they rule, and that because of the great influence their
Example if good has upon them; when Crispus the chief ruler
of the synagogue believed on the Lord with all his house: then ma-
ny of the Corinthians hearing, believed and were baptized. Acts
18. 8. This very consideration of the great influence, that the
Examples of men in Authority have upon others, has been
made use of by Satan and his Instruments, to dissuade from fol-
lowing Christ, Have any of the rulers or of the Pharisees believed
on him? Job. 7. 48. Again, if the example of Rulers be bad,
how pernicious and hurtful is it? & what a world of mischief
doth it? Jeroboams wicked example, in worshipping the Calves
at Dan and Bethel, made all Israel to sin, for which he's always
branded with this infamous Designation, Jeroboam the son of
Nebat, who made Israel to sin: the examples of men in Autho-
rity have the force of a Law;

Regis ad exemplum totius componitur orbis. They above all
others, should take heed how they walk, for their greatness
makes their Sins the greater; height of place even adds two
wings to Sin, Example and Scandal, whereby it soars higher
and goes much swifter. If the Sun be Ecclips'd a thousand
gaze upon it, a lesser Star may be darkened and no man take
notice thereof; the personal Acts of wicked Magistrates are
transient & quickly die, but oftentimes the fruit thereof remains.
Jeroboam died, but his idolatry died not with him, the poison
of his example remained and infected many Generations, so
that to this day his Title is, Jeroboam the son of Nebat, who
made Israel to sin; therefore the Sins that other men in succe-
ssive Ages are drawn into by the evil Example of wicked Magi-
strates, shall be charged upon them as the fruit of their doings
in the Day of Count and Reckoning; they ought then to be
Patterns

Patterns of Piety, the eyes of all the people are upon them, and their Actions have as great influence on others as their Laws; what can be a greater perswasive to the Vulgar to embrace Virtue, than to see it made the choice of those whom they suppose to have the greatest Judgment to discern its true value: A good Magistrat teacheth the people of his District to live well, by living well himself, according to that saying of a great man, *Populi rector prius se quam populum recte instituere debet, si principes & majores secundum leges vixerint unaquaque civitas optime regi poterit.* And tho he be greatest in command, yet he is still greater in Example; and therefore he's under a double obligation to religious Actions, both by his Conscience and by his Condition; the one as he respects his own personal good, the other as he tenders the good of his People; who commonly take their measures from their Superiours, and think imitation of their Practices to be a more acceptable service, than obedience to their Laws. *Thirdly*, They should be religious for their own sake, in respect of the Honourable and comfortable Administration of their Office. Religion qualifies them for the right Management of their Power, and teaches them to rule over Men in the fear of God, and tho they be Gods on Earth, they are accountable to him who is higher than the highest in this World; Religion in a Magistrat strengthens his Authority, because it procures Veneration and gains Reputation to it, and in all the affairs of this World, so much Reputation is really so much Power. We see that Piety and Virtue where they are found among Men of lower degree, will command some Reverence and Respect, but in Persons in eminent Place and Dignity, they are seated to a great advantage, so as to cast a lustre upon their very Place, and by a strong reflection to double the beams of Majesty; whereas

Impiety and Vice in a Magistrate doe strangely lessen Great-
 ness, and doe secretly and unavoidably derive some weakness
 upon Authority it self. *Fourthly*, They should be religious in
 respect of the Office it self, it being High and Honourable, as
 is evident from the Names and Tirles given to Magistrats in the
 Scriptures, therefore a holy Conversation is most suitable to
 such an High and Honourable Station. Magistrats are called
Gods, *Psalm. 82. 6. Ye are Gods, but ye shall die like men*; a lear-
 ned Man thus paraphraseth this *verse*, as if the *Psalmist* had said,
 'Ye are Gods indeed yet but mortal ones, of the same frail con-
 'dition with these over whom ye rule. When men are advanced
 'to high Places their Heads are in danger of growing giddy & light
 '& they are too prone to despise those below them, as of a smal-
 'ler Size & Stature than themselves; the *Psalmist* therefore dwells
 'not on the intoxicating Argument of Power and Grandeur, but
 'immediatly calls down the thoughts of Magistrats from their
 'Golden Heads to consider their Feet of Clay; he no sooner
 'wishes them joy of their Honour, but lest their Spirits should be
 'exalted above measure and grow too fine and volatile, he be-
 'sprinkles them with grave Dust presenting them with a Scepter
 'and a Spade, the royal Robes and a Winding-sheet together, *I*
 '*have said ye are Gods, but ye shall die like men.* Are they Gods
 then? Is it not highly reasonable, that they bearing Gods I-
 mage in Authority and Dominion, should also bear his
 Image in Integrity and Holiness? What a horrid *Solacism* is a
 vicious and wicked God; has God raised Magistrats above o-
 thers and call'd them Gods? he expects that these Gods should
 not serve the Devil; this would be a Paradox beyond expres-
 sion. Religion and Authority are very consistent, Piety and
 Policy go very well together in a Magistrate, and as one ob-
 serves on *Mat. 10. 16.* Piety without Policy wants security,
 and

and Policy without Piety wants Integrity ; Piety without Policy is too simple to be safe, and Policy without Piety too subtle to be good ; so that Religion in a Magistrate seems to be necessary.

Now these in Authority should evidence their Religion to the World. 1. By their personal Walk, both within and without Doors, studying Holiness in all manner of Conversation, in every Creek and Turn of their Conversation, making Conscience of the secret and privat Duties of Religion, instructing their Families how to fear God, and to walk in his ways, as *Abraham* did of old, *Gen.* 18. 19. and *Joshua Chap.* 24. 19. and *David Psal.* 101. 2. *I will behave myself wisely in a perfect way ; O ! when wilt thou come unto me ? I will walk within my house with a perfect heart.* I earnestly recommend to you the honourable Magistrates of this City, the frequent perusal of, and serious Meditation on this *Psal.*, as being a very choice Mirror, discovering the Blemishes of Rulers, and likewise a Standard directing their Practice. 2. By their frequent Attendance on publick Ordinances, and thereby strengthening, and encouraging the Ministers of CHRIST, *Ezek.* 46. 10. *And the prince in the midst of them, when they go in, shall go in ; and when they go forth, shall go forth.* The Magistrates must observe the same time with the People for coming to, and staying at Gods publick Worship and Service, and must in this be exemplary to the People, for their Example in this will have great Influence, according to that saying, *Magnates Sunt Magnetes.* 3. By indeavouring that their publick Administrations may be as agreeable to the Laws of God as is possible, *Deut.* 17. 18, 19. 4. By their Care and Zeal to preserve and maintain the true Religion, and to purge out all the Abuses and Corruptions that have crept, or may hereafter creep into the Doctrine, B 2 Worship,

Worship, Discipline and Government of Christ's Church. God appointed the Magistrat to be *Custos utriusq; tabulae*, a Guardian of Both Tables of the Law, and hath put the Sword into his Hand, not only to be an Avenger in cases of Injury done by Man to Man ; But likewise, in case of the Violation of these Laws that immediatly respect his own Worship and to be a Reformer of the Corruptions of the Church, as well as of the Disorders of the State ; Magistrats should be Lord Keepers of both Tables of the Law, and what is written on the Sword of Charles the Great, *Desem Praeceptorum custos Carolus*, should be the Motto of every righteous Magistrat : This Power which we ascribe to the Civil Magistrat, is not formally, and intrinsically Spiritual or Ecclesiastical, but only objectively such; the Magistrats Power *circa sacra*, being only cumulative, not Privative ; he's not the supreme Head of the Church as it was own'd and acknowledged by the late *Erastian* Prelacy in this Kingdom. The Magistrats Duty is, to take special care that God be Worshiped in the way prescribed by his Word, and that all things be done in the House of the God of Heaven, according to the Mind of the God of Heaven, that Errors and Heresies be rooted out, Schisms and Divisions be prevented and healed, that stubborn Contemners of Gods Laws, as well as their own be severely punished, the Mouth of Blasphemy be stopped, Ministers be excited to, Supported and Encouraged in the consciencious Discharge of their Duty, that there be nothing in point of practice tolerated in this City contrary to the Rule of God's Word, or broach'd in Doctrine contrary to our own *Confession of Faith* ratified by Law, and approven by General Assemblies of this National Church. We find in Scripture, that when the Worship of the true God was so much corrupted and forgotten among the *Israelites*, that *Micah* from a
blind

blind and idolatrous Devotion had made him a whole House of gods, and his Chappel a *Pantheon*; The H. Ghost gives this as the cause of so great an Abomination that there was in those days no King in *Israel*, *Judg.* 17. 6. We read the History of an horrid and tragical Uncleaness, *Judges* 19. and the very same Reason is given for the licentiousness of those times *Judges* 19. 1. Which plainly intimats to us, that not only Murder and Adultery, Sins against the second Table of the Law, but also Idolatry and false Worship, Sins against the first Table ought and might have been either prevented or punished, had there been a King or Ruler in *Israel*, and that it had been his Duty to have drawn his Sword, and exercised his Authority against the one as well as against the other, and it's noticed by the Spirit of God, as a Blemish in *Solomons* Government, that *he suffered the people to sacrifice in the high places* 1 *Kings* 3. 2. 2 *Chron.* 33. 17. *Only the people sacrificed in high places.* This Particle *Only* is used here and *v.* 34. as an Exception to *Solomons* Integrity, and Glory, and as his Infirmary, and a Flaw in his Government, that he himself both permitted and practised this which is expressly forbidden, *Lev.* 17. 3, 4. *Deut.* 12. 13, 14. *Others were reprov'd because they took not away the high places, but suffered the people still to resort to them,* 1 *Kings* 15. 14. Notwithstanding of the great advances they made in other parts of Reformation, others again are commended who did remove them, 2 *Chron.* 34. 3. And amongst the most renowned Acts of *Hezekiah's* Piety, it's mentioned to his immortal Honour, that he commanded the Priests and Levites to sanctifie themselves, and clean the Temple, and restore the true worship of God, after many years Interruption, when 'twas not only in desuetude but almost forgotten, 2 *Chron.* 29. The like also did *K. Josiah* with the like Zeal, and received the like Approbation and Testimony from

God

God. I would put the honourable Magistrats of this City in mind, that there are High Places in it which are not yet removed, I mean those Schismatical Meetings of the Prelatick Clergy, who as they are manifest Intruders upon the Congregations of the lawfully established Ministry of this National Church, and the Charge of the faithful Ambassadors of Jesus Christ within this City, so they are greatly disaffected to the civil Government, and therefore the just Laws made against such Intruders ought to be put in due Execution : Your connivance at them can produce no better Effects, than to perpetuate a Schism & Division amongst Protestants in the place & sow the Seeds of Discord and Animosity; But if there be any of that Sett of men who make publick use of the *English Liturgy*, these ought to be particularly noticed as Innovators, and discharged from the same in time coming ; This is such an Innovation as was never allowed in this Church, even when *Erastian Prelacy* was rampant. From what has been said, it's now evident, that one chief part of the Magistrats Duty is, to maintain the true Worship and Service of God, and to reform whatever Abuses or Corruptions have crept into the same. ' It is the Observation of a Learned *English* Prelat ; That Magistrats are concerned to ' maintain the Honour of Religion, which doth not only ' tend to Mans future Happiness, but is the best Instrument of ' civil Government, and of the temporal Prosperity of a City or ' Nation, for the whole Design of Religion is, to procure the ' privat and publick Happiness of Mankind, and to restrain from ' all these Evils which would make them miserable in themselves, ' unpeaceable and troublesome to the World, it hath so great influence upon the Felicity of Men in both Worlds, that it ought to ' be upheld, and the Veneration thereof maintained, not only out ' of a just dread of the Divine Vengeance in the other World, but

'but out of a due regard to the temporal Peace and Prosperity
 'of men, it will requite all the Kindness and Honour we can do
 'it, by the Advantages it will bring to the Civil Government,
 'and by the Blessings it will draw down upon the same; God
 'hath promised, that these who Honour him he will Honour,
 'and in the common course of his Providence he usually makes
 'this good; so that the Civil Authority ought to be very ten-
 'der of the Honour of God and Religion, if for no other reason,
 'yet out of a reason of State. *For righteousness exalteth a Nation: but sin is a reproach to any people, Prov. 14. 34.* Yea it not
 only exalts, but establishes a Nation, and is the surest Foun-
 dation of Civil Government, whose mighty Success and Pro-
 sperity, hath been a Reward given by God for their eminent
 Justice and Sobriety, &c. *Isa. 32. 17. And the work of righte-
 ousness shall be peace, and the effect of righteousness shall be quiet-
 ness and assurance for ever.* The Roman Empire was strong as
 Iron while their Virtues remained firm, but upon the dissolu-
 tion of their Manners, the Feet upon which the Empire stood
 were mixed with Clay, and so it sunk under its own burden.

Secondly, A righteous Magistrate should be and is a Man of
 Knowledge and Understanding, a wise and prudent Man en-
 dowed with a Spirit of Discerning; *Take ye wise men and un-
 derstanding, and known among your tribes, and I will make them
 rulers over you. Dent. 1. 13.* Rulers must be able men, accord-
 ing to Jethro's advice to Moses, *Exod. 18. 21.* Able both as to
 strength of Body and endowments of Mind; men who through
 Age or Infirmities are not able to bear the Burden of the Ma-
 gistracy, and undergo the Toil and Fatigue that necessarily
 attend the same, are not fit to be Magistrates. It was a Law
 of old among the *Jews*, that men far stricken in years should
 not be Rulers; the *Romans* also had a Law much to the same
 purpose.

purpose, as appears from a common saying among them, *Sexagenarios ponte*: Magistrates should be men of Parts and Gifts suitable to such an High and Honourable Office, there ought to be some proportion between the Importance and Weight of the Office, and the Capacity of the Person called to it; 'tis most Melancholly to see so many Places in a *Common wealth* full, and yet so few filled; when there is no proportion but rather a vast disproportion between the Height, or rather the Weight of the Place, and the weakness and worthlessness of the Person invested with it, who either by a golden Violence, or a temporizing Baseness, hath most impudently thrust himself into the Government. They must be wise, understanding the Nature, Design and End of Magistracy, and the Duties incumbent on them while they move in such a high Sphere, well acquainted with the Laws, Customs, and Constitutions of the Place; 'tis a pitiful thing when a man will needs thrust himself into a publick Post only for Gain or Honour, and must depend upon others for Directions how to discharge the same. There were sometimes in this Land Creatures called *Tulchan* Bishops, who only had the Name and no more (were titular Bishops) but a *Tulchan* Magistrate is an odd Creature, who has only the empty Name of a Magistrate; and as to the Exercise of his Office is as much managed by another, from whom he receives all his Measures as a School Boy is by his Master, and who has not the sense to Demean himself suitable to his Character, but as he is instructed, such Pupils ought not to be Governours; or else do so exercise it as exposes him to the Contempt and Ridicule of all that behold him. Prudence is a special Quality of a righteous Magistrate who when he is endowed with a practical Dexterity and Discretion, to order wisely all the particulars belonging to the exercise

cise of his Office ; this is the *Gulde*, Superintendant, and Queen of all the other Vertues, as the *Moralists* speak, *Auriga virtutum*, without which there is nothing good, fit, or decent, according to that of the *Poet* ;

Nullum numen abest si sit prudentia——

But especially when sanctified it will help him, by comparing one thing with another, by weighing in the Ballance of unbiass'd Reason, and in the Ballance of the Sanctuary, all Accidents, Circumstances, Appurtenances, Times, Persons, and Places, to guide and manage all the several Parts of his publick Trust with Wisdom, Equity, and Impartiality: It consists principally in these three ; 1. To consult and deliberate well. 2. To resolve and judge well. 3. To conduct and Execute well. 'Tis given as a Commendation of the men of *Issachar*, that they were men that had understanding of the times, to know what Israel ought to do : 1 *Chron*, 12. 32. They were men of great political Prudence, able to discern and embrace the fit Seasons for all Actions, as appears from what follows, To know not only what their own Tribe, but what all Israel ought to do : this is so considerable a circumstance in all Humane, especially publick Affairs, that the Success or Disappointment thereof, depends much upon the right or wrong timing of the same, and this is a very fit Expression to signify their great Prudence and Policy ; 'tis a great point of wisdom to know what to do in every turn of Providence or change of Condition.

Thirdly, Righteous Magistrats; should be and are Men of publick Spirits, who will prefer the publick to their own private or personal Good; Magistrates are publick men, therefore they should have publick Spirits, men who will mind Christs things more than their own, and prefer Jerusalem to their

their chiefest Joy, such a man was *David* who could say, *The zeal of thine house hath eaten me up*, *Psal.* 69. 9. Such a man was *Nehemiah* of whom it was said, that he came to seek the welfare of the children of *Israel*, *Neh.* 2. 10. No ice the Expression, he came not to seek himself or his own welfare, but the publick good and welfare of the children of *Israel*; there were Six Things that did demonstrate him to have been a man of a publick Spirit; 1. His making a critical Enquiry after the State of his native Countrey, he himself was in all circumstances of Prosperity, in a safe, profitable, and honourable Post, being the Favourite and Minion of one of the greatest Monarchs then on Earth, he was Cup bearer to *Artaxerxes* the King of *Persia*, yet he's solicitous to know the State of his native Countrey, both as to its Civil and Sacred Concerns, and the very first occasion that offered, he embraced for his Information, *Neh.* 1. 2. 2. His deep concern for the State of his native Countrey, as soon as he knew it, *Neh.* 1. 4, 5, 6, 7, 8, &c. He discovered by the frequent and warm Addresses he made to the Throne of Grace by Prayer and Fasting, which were no small Evidences of his Sympathy with his Brethren in distress. 3. His employing his Power and Interest with his Master the King of *Persia* in behalf of his native Countrey, for the good and advantage thereof, was a sufficient Document of his publick Spirit, *Neh.* 2. 5. 6. 7. 8. 4. After he had given a full Representation of the State of *Jerusalem* the Metropolis of the Kingdom of *Judah*, he importunes the King for liberty to go to *Jerusalem*, in order to redress Grievances. 5. His undertaking this so difficult and dangerous an Expedition, and his Zeal and Courage mitigate all the Opposition he met with from *Tobiah* and *Sanballat*, his readiness to hear Complaints and redress Grievances upon his Arrival, and after he had called the Grand-
Council

Council of the Nation, the *Sanhedrim*, he makes a full Representation of them, and rebukes the Nobles and Rulers as the chief Authors thereof, *Neb. 5. 7.* 6. His not exacting his Pension or Sallery, even that Allowance which the Kings of *Persia* granted to their Governours under them, and which other Governours before him had exacted, which was fourty shekels of silver beside what was allowed for his Table, which comes to *5 lib. Sterling English Money* reckoning after the shekel of the Sanctuary. Thus for the good of his Countrey he departed from his Right, and serv'd the Government *Gratis* for 12 Years, *Neb. 5. 14, 15.* He was so far from embazleing the publick Revenue, that he did not exact what was his due, and that to which he had an unquestionable Title (I do not now charge the present Honourable Magistrates of this City with Embazlement, that be far from me) only I take occasion here to propose a true Original of a publick Spirit, which I would have all Magistrates so to Copy after, as that the whole of their Deportment may be an exact Transcript of that Grand Exemplar; and by the by, I think of all men, these of narrow and mercenary Spirits, Self seeking, and Self-designing men, are the unfittest for and most unworthy of the High and Honourable Character of Magistrats, *salus populi suprema lex*, such self-seeking men being the bane of humane Society, are then altogether unfit for being the Preservers and Supporters thereof, which is the design of Magistracy.

Fourthly, *Righteous Magistrats*, should be, and are Men of peaceful Tempers and Dispositions, affable and accessible, Men of Moderation, and who can govern their Passions, for if a man be not capable to govern himself, how much more unfit is he to govern others, and these who are master'd and govern'd by their Passions, and who suffer their Reason to

be overpowered by them, are of all other Men the most unfit to be Governours of a City, where there are so many different Tempers, men of a factious divisive Temper are not worthy to be Members of a well regulated Sociery, far less to be Governours of the same, one factious Man is a Plague to the place where he lives, for he's never in his Element but when in the fire of Contention, and when he sees Men Tearing and Devouring one another, but men of a meek mild Temper, and peaceable Disposition (such as *Moses* was) if they have other Qualifications, are the true Nurlery for good Magistrats; the want of Meekness and Moderation in a Magistrat, will make him unmerciful and cruel: They should be affable, and of easie access, that the Poor especially may have liberty to come with their Complaints and Grievances. It's storied of the Emperor *Rodolph* when he saw his Courtiers keep back some poor Men that came with Petitions to him, he grew into a great passion, saying, 'For Gods sake let men come unto me, for I am not therefore advanced to the Empire that I should be locked up in a Closet that none should come at me: The Grand Seignior himself sits one day in the Week to receive the Petitions of the Poor, to punish the faulty Grandees about him, for as he styles himself the Worlds Refuge, so he would have the World to take notice, that such as shall complain to him shall be sure to have Redress and Comfort from him, tho' his Ministers be faulty and abuse them through Unjustice: It's storied also of the Great *Mogul*, that when common People come to him for Justice (which they may do any day) they come to a certain place where a long Rope is fastned between two Pillars near to the place where the King sits in Court, which Rope is full of Bells, so that when its once shaken the Bells are heard by the King, who presently sends to know their Cause, and does them

them Justice accordingly without delay, how much more doth it become Christian Magistrats to be accessible to the Poor as well as to the Rich.

Fifthly, Righteous Magistrats, should be and are men of Courage and Resolution, men of low Spirits are born to serve, not to Rule, 'tis well if they will follow, you need not expect they will lead on in a time of Danger, there are some men may be blown like Glasses into any Shape, with the flattering or threatening Breath of others; A Coward cannot be a good Christian, much less a good Magistrat, Innocence and Integrity cannot be preserved in Magistracy without Courage; It was base Fear and want of Resolution that made Pilate cruel to Christ, and all his Bait was to save his sorry Stake that he had in *Cesars* Hand, he had no mind to shed innocent Blood, as appeared from the Essays he made to release Christ, but when once he heard the *Jews* cry out, *thou art not Cesars Friend if thou let this man go,* John 19. 12. This makes him steer a clean contrary Course; Magistrats (as one said) are a great Blessing to a Nation or City, *modo audeant quæ sentiunt,* if they dare do according to their Consciences, they must not be afraid then of the Faces of Men, tho' their Faces be the Faces of Lyons, and their Visage never so terrible and formidable, they must execute Justice boldly without Fear upon the stoutest Offender, and curb the Power of great and wicked Men, with undaunted Courage and Resolution, that the Poor may live in peace, and keep their own by them; it was not for nothing that every Step in *Solomons* Throne for Judgement was supported with Lyons, 1 *Kings* 10. 20. It teaches all Kings and Magistrats, that a Lyon-like Courage is necessary for all them that sit upon the Throne or Bench for Justice or Judgement, and this is necessary in respect of the Laws which are

better

better unmade than unkept, the Life of the Law is the Execution of it, without which the Law is but a dead Letter, yea, a Bugbear and Scarcrow, nothing brings good Laws under greater Contempt than when the Magistrat has not courage to execute the same impartially, Resolution is no less necessary, in respect of the Magistrat himself, for the maintaining that Dignity and Honour which is due to his Place and Character, and which he cannot more shamefully betray, than by fearing the Faces of Men, neither the high Looks, nor big Words of others how great soever, should make him afraid to discharge his Office resolutely; I would have Magistrats in the exercise of their Office to remember for motives to courage the great Title given them, Ps. 82. 6 *they are gods*, and if so, why should they fear the Faces of Men, they would also remember that gracious and sweet promise made to them while in the exercise of their Office, 2 Chron. 19. 6. *For ye judge not for Man but for the Lord, who is with you in the judgement*; and at this time, I think Courage and Resolution is most proper and seasonable, therefore Men of timorous and pusillanimous Spirits, are most unfit to be Magistrats, even tho' otherwise good Men, Cowardice is for the Pedant and Pesant, but unworthy of a wise Statesman or righteous Magistrat.

Sixthly, Righteous Magistrats should be, and are men of Activity and Application, who can and will endure the Toil and Fatigue that attends their Office; For tho' Magistracy be *Honos*, yet it is also *Onus*, tho' *Honourable* yet *Burdensome*, therefore Diligence and Application are necessary, they deserve not the Honour who will not undergo the Labour of the Magistracy, the faithful Ruler is said to bear the Burden of the People, Ex. 18. 22. Away with such as will shift all the burden off their own upon the shoulders of others, who carry not the bur-

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burden of their Office either in their Heads or Hearts ; 'twere truly a great pity that Fondlings of their repose and ease should be disturbed by publick Employment: 't's storied of *Elfred King* of the *West Saxons* in *England*, that he divided the natural Day into three equal parts, which he destined for three special uses, and observ'd them by the burning of a Taper set in his Chappel, 8 Hours he spent in Meditation, Reading and Prayers, 8 Hours in provision for himself, his Repose and Health, and the other 8 about the Affairs of his Kingdom; Here was Application indeed worthy of Imitation.

Seventhly, Righteous Magistrats should be; and are men of Truth, just and righteous, *Ex. 18. 21. Moreover thou shalt provide out of all the People able men, such as fear God, men of Truth, hating Covetousness. 2 Sam. 23. 3. The God of Israel said, the Rock of Israel spake to me, he that ruleth over Men must be just, ruling in the fear of God.* Men in their privat and personal Walk *Nathaneels* indeed, that will prize and prefer the Truth in all Causes brought before them, and in a special manner in the exercise of Justice, that their Verdict answer exactly and punctually to the Evidence and their Sentence to the true meaning of the Law, they should be just and righteous in all their publick Administrations; Seing they are gods by Office, they should imitat God in the exercise of their Office, who tho' he be an absolute Sovereign, yet his Government is managed according to the Rules of Righteousness, Wisdom and Goodness; So they should write after this Copy, and not exercise their Authority in a licentious way, but conform to that Justice & Righteousness wherein God doth administrat his Government, specially considering the great End for which they are advanced to Authority, for the Preservation of those committed to their Charge; A chief part of the Magistrats Duty is, to see
that

that the Laws be duly executed according to their full Extent, without respect of persons, *Dent. 1. 17.* Ye shall not respect persons in Judgement, but you shall hear the small as well as the great, you shall not be afraid of the face of Man, for the Judgement is God's. *2 Chron. 19. 7.* Wherefore now let the fear of the Lord be upon you, take heed and do it, for there is no Iniquity with the Lord our God, nor respect of persons, nor taking of Gifts: Seeing then ye are his Deputys (who judgeth without respect of persons) neither fear to punish the Rich, nor spare to punish the Poor, make no difference between one person and another where the Cause makes none, for whoever are thus partial, want that Courage and Firmness that ought to be in a Magistrate, and should make him as inflexible as the Rule of Justice it self, being neither frightened by the power or Threats of those who are great, nor Melted and Soften'd with the Crys of the Mean and Poor, but mov'd only by the Cause; and therefore in Scripture we find this expressly forbidden to countenance a poor Man in his Cause, *Exod. 23. 3.* In Charity we must have a respect to a poor mans necessity, but in point of Justice neither the power of the Rich, nor the penury of the Poor, but his Right only must be regarded, *Lev. 19. 15.* Ye shall do no unrighteous judgment, thou shalt not respect the person of the poor, nor honour the person of the mighty, but in righteousness shalt thou judge thy neighbour. For Pity may sometimes Bribe and corrupt the Judgment as much as Rewards: Magistrates ought to divest themselves of all Passions, private Interest, and Affections; 'twas a noble Answer *Aristides* gave to a man who came to inform him, that his Adversary had abused *Aristides* the Judge, this he said to make him Party in his Cause that was depending before him; to which that impartial Judge replied, " I sit not here to right myself, but you. Much

like

like the same is that Answer of another Judge to a notorious Enemy of his own, who had a Cause depending before him, *My friend said he, the Cause might have gone against you, if you had not been my Enemy.* To be Impartial in the exercise of Justice upon the mightiest Offenders, as well as the Meanest, upon their dearest Friends and Relations, as well as upon Strangers or Enemies, is and will be the Honour and Comfort of Magistrates; this will give Strength and Authority to the Laws, which else are but Cobwebs made to catch the smaller Flies, while the great and strong ones break easily through, according to that, *dat veniam corvis, vexat censura columbas*; this is the way to conciliate Reverence and Veneration to the Laws and Government, which in our days are too openly despised and vilified; and by this course, *Judgment should run down our streets as water, and Righteousness as a mighty Stream,* *Amer 5. 24.* Magistrates should be blind to the Faces, deaf to the Intreaties, and dead to the Threats and Promises of men; Let Magistrates of what rank soever they be, consider that weighty Charge given by God himself, in that forecited *2 Sam. 23. 8.* And that given by *Jehoshaphat* to his Judges, *2 Chron. 19. 6, 7.* How famous have some Heathens been for impartial Execution of Justice? 'Tis a famous story of *Brutus* one of the *Roman* Consuls, during whose Consulship a Conspiracy was discovered, and two of his own Sons being convict of their Accession to the same, he commanded Justice to be Executed upon them, and after they had been whip'd with Rods, which sad spectacle mov'd the people to Pity, so that they turn'd away their Faces, yet *Brutus* their Father never look'd off nor changed his severe Countenance, till at last they were laid flat on the Ground, and had their Heads struck off; thus the bowels of a Father could not byass him in the exercise of his Office

as a Judge; no less famous is the instance of *Zaleucus* that renowned Prince of the *Locrians*, who made a Law that every Adulterer should lose his Eyes, his Son being the first that was convicted of that Crime, the People interposing made suit for his Pardon, at last being overcome by their Importunities, and not unwilling to shew what favour he could to his Son, and to preserve the Sanction of the Law unviolable, he first put out one of his own Eyes, and punished his Son with the loss of one of his; and thus he shewed himself both a merciful Father and a just Judge, tempering Mercy with Justice, so that both the Law was satisfied and his Son spared. Yea the *Romans* were so exact in the Execution of Justice, that the Son of *Cato Uticensis* was Banished for the breaking of a Pitcher, which a Girl brought by him with Water she had drawn for her own use. The Son of the famous *Cinna* was Banished for breaking of an Orchard, and yet both these Boys were under 15 years of Age. 'Tis said that in the days of *Elfred* King of the *West Saxons*, the Administration of Justice was so exact and impartial, that a Virgin might have travelled alone through all his Dominions without having any Violence offered to her, and Bracelets of Gold were hang'd in the High-Ways, yet no Body was so hardy as to take them away: Yea, how severely have some punished their Judges for partial Judgments. 'Tis a famous Story we have related of *Cambyses* King of *Persia*, who having detected the Corruption of a Judge in his Kingdom, commanded him to be put to Death, his Skin to be pulled off, and spread on the Judgment-Seat as a Carpet, that all succeeding Judges might for ever fear to pervert Justice, or deal untruly in Judgment; how sweet and excellent are the Fruits of the exact and impartial Exercise of Justice.

Eightly, Righteous Magistrats, must be and are Men that hate

hate Covetousness, *Exod. 18. 21.* They should *despise the gain of oppression, and shake their hands from holding of bribes,* as it is in *Isa. 33. 15.* Covetous Rulers will make Merchandize of Justice; there are some men who desire only to be advanced to Places of Authority, that they may make the Administration of Justice a gainful Trade, which too much justifies the resemblance of the Courts of Justice to the Bush, whither while the Sheep flee for safety in a Storm, they are sure to lose part of their Fleece; such men are most unworthy of the Magistracy and are a Disgrace and Discredit to it.

Ninthly, There is one Quality more I think necessary at this Juncture, for those that are to be Magistrates in this City; that they be Men well affected to the late happy *Revolution*; & you may safely conclude, such men who are not upon the *Revolution* foot to be Enemies both to the Civil and Ecclesiastick Constitution of this Nation, and consequently most unfit to be entrusted with the Government of the Metropolis thereof: and seeing there's no penurie of Men of the *Revolution* Principles, I do earnestly recommend it to the Honourable Magistrates of this City, that such only be advanced to the Government; otherwise you will endanger the whole Constitution. In a word, Magistrates should be pious in their Practice, prudent in their Designs, bold and resolute in the Execution thereof, faithful in their Promises, wise in their Counsels, observant of their own Laws, careful of and zealous for the Peoples Welfare over whom they Rule, merciful to the Oppressed, favourable and encouraging to the Good, terrible and formidable to the Evil-Doers, Just and Righteous to all, and Men well affected to the Government, both of Church and State in this Kingdom.

The second thing proposed, was to give the Reasons why Magistrates should be endowed with such Qualities.

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First, These were the Qualities that God required of the Jewish Magistrates, whose Government was a *Theocracy*, (their Rulers and Judges were frequently God's own Choice and Nomination) *Exod.* 18. 21. *Deut.* 1. 13. 2 *Sam.* 23. 3. Much more necessary are these Qualities in Magistrates chosen by men of the like Passions with themselves, and so are ready to be Byassed either by Affection or Interest, to make choice of such as want these Endowments; therefore if such Qualities were necessary in the Jewish, they are much more in the Christian Magistrate.

Secondly, It has been the Practice of the most Civiliz'd Nations (except when Interest and Faction prevailed and had the Ascendant) to have men of the most eminent Endowments, at least, I may say, it has been the constant Desire and Endeavour of all sober and good Men, that such might bear Rule over them, as is evident from these strict Laws made concerning their Governours and Magistrates. 1. The Jewish Nation would not allow any to be in the meanest Civil Office of their Common Wealth, without they had these 7 Qualities, yea they were not allowed to be Members of the lowest Court even of that of three Men; 1. They were to be wise. 2. Modest. 3. Fearers of God. 4. Haters of Covetousness. 5. Lovers of the Truth. 6. Well beloved of the Neighbourhood. And *Lastly*, Men of good Report; And there were *Four* sorts of men by their Laws expressly excluded from the Office of *Triumvirate*; 1. All these that were given to Games of Lottery. 2. All Usurers. 3. All such as trained up decoy Doves, by reason of the injury their Neighbours sustained by them. 4. All such as made merchandize of the Fruits of the Ground that grew in the Sabbathical year. This account a Learned Jewish Antiquary gives; 'tis not now my Province to dip into the Reasons

ions of these Laws of the *Jewish* Common-Wealth, but you may see from what has been said the pains they were at, to debar & exclude from the Government Insufficient & unqualified men, and their great care & solicitude to discourage, & brand the smallest vestige of injustice; And shall not Christian Societies and Cities, take as much pains to keep from the Government insufficient men, as the *Jews* did, this is not to Judaize. 2. The *Grecians* also took great care by their strict Laws, to debar from the Government unqualified men, for if any person had liv'd a vicious and scandalous Life, he was thought unworthy of the meanest Office in the Government; it being improbable, that he who could not behave himself so as to gain Reputation in a private Capacity, should be able to demean himself prudently and wisely in a publick Station, or that he who neglected his own Concerns, or failed in the Management of them, should be capable of undertaking publick Business, and providing for the Commonwealth, and as before their Admission to any publick place, they were to undergo Tryal, so when their Offices were expired, they were obliged to give an Account of their Management to the Notaries, and in case any had neglected to do it, or had not undergone the former Probation, the People were by an express Law forbidden to present him with a Crown, the usual Reward of such as had gained to themselves Honour by their careful and wise Management of publick Employments; and until the Accounts of the Management of their former Trust were clear'd, they were not permitted to sue for any other Office, or to travel into any other Countrey, or to dispose of their Estates, or any part thereof, whether by Will, or by dedicating them to any pious uses, or any other way whatsoever, but it was to remain intire, that in case it should have been

been found that they had Imbazed the Publick Good, the City might not lose by them: There was one Quality required by the *Gracian* Law, I will not say it's a necessary, but I am sure it is a convenient and creditable one in a Magistrat, according to *Solons* Constitution, no man was capable of being a Magistrate except he was possessed of a considerable Estate, I do not say it is a Necessary, but only a convenient Quality, that so he may be able to live suitable to the Honour and Dignity of the Magistracy, and that he may be set above the reach of Temptation to embazel the publick Revenues, for *Poverty is a great Enemy to Honesty*; Yea, so strict were the *Gracians*; that they obliged all their Magistrats at their Admission to take an Oath, that they should observe the Laws, and administrat Justice according to the true meaning thereof without partiality, and that they should never suffer themselves to be corrupted by Bribes; Something like this was in use among the *Egyptians*, whose Kings did usually present an Oath to their Judges, and made them swear that they should never contradict their Consciences, notwithstanding they should receive from themselves Commands to the contrary. And what strict Laws were made by the *Romans*, concerning these that were to rule among them, is sufficiently known to all who are acquainted with the *Roman* History.

Thirdly, Such as are endowed with these Qualities can only support the Credit, maintain and preserve the Honour of the Office, and keep it from being contemned and trampled upon; These Qualities shining in a Magistrat will conciliate Respect, and procure Reverence and Veneration for the Office and Character they bear.

Fourthly, God in the Scriptures has plainly declared the hurt and prejudice that People will sustain under Magistrats destitute

tute of these Qualifications, *Prov.* 28. 15. and 29. 2. and *Psal.* 12. 8. *The wicked walk on every side while the vilest men are exalted.* This Phrase of *walking on every side*, seems to import. 1. Their great Numbers, they fill all places. 2. Their Freedom and Safety, they are not restrained or punished, but go about boldly and securely whither they please. 3. Their Proficiency and Success, they grow worse and worse, and prosper in and by their Wickedness. 4. Their unceasing and unwearied Industry in doing mischief to good men. The sad Experience of many Generations confirms this, when they have been so unhappy, as to be under unrighteous Magistrats, therefore it's the interest of People that Men of the most eminent Endowments be set over them, and when it's otherwise with a City or Nation, it is an evidence of God's Wrath and Displeasure against them, *Hos.* 13. 11.

Fifthly, Such qualified men can only answer the Design and accomplish the Ends of Magistracy, it's such God will own and be present with in their Administrations, and bless and succeed their Endeavours for His own Glory, the publick Good and their Comfort: Yea, is it not much for the Credit and Honour of a City or Society, that men of the greatest Accomplishments, and the most singular and eminent Endowments bear rule over them.

Sixthly, Men endowed with such Qualities can only make the Government easy and pleasant, and make those under it to rejoyce, as being satisfied therewith: The Queen of *Sheba* without a Spirit of Prophecy, was able to see and declare the happy days coming to the Jews from the Piety and Wisdom she observed in their Prince *Solomon*, *2 Chron.* 9. 7. *Happy are thy Men, and happy are these thy Servants which stand continually before thee, and hear thy Wisdom.* A People live in the golden

den Age, when so happy as to live under the benign Influence of a godly Magistracy.

The third Thing proposed in the Method was, to shew what way the People do express their Joy when the Righteous are in Authority. And

First, They do this by their Approbation and Commendation of them and their publick Administrations, 2 Sam. 3.36. *Whatsoever the King did pleased all the People;* He was so acceptable and gracious in their Eyes through his wise and prudent Government, that he gained a great Interest in the hearts of his People, and they judg'd most favourably of and put the best Construction upon all his publick Administrations; whereas on the contrary, when People have a prejudice against, and an ill will towards their Rulers, they are apt to judge unfavourably, and misconstrue all their publick Actings.

Secondly, By their Obedience and cheerful Submission to their Laws, there cannot be a greater Evidence, or a more uncontested indication of a Peoples Satisfaction with their Rulers than their cheerful Compliance with their just Commands.

Thirdly, By their blessing and praising God for giving them such, this is a great Expression of their Joy and Thankfulness to God for his goodness, in bestowing such a Blessing upon them, as a Set of godly Magistrates.

Fourthly, By their zealous Vindication of them from these Aspersions and Calumnies wherewith their Enemies load them; this does demonstrat their Satisfaction with their Government, and their unwillingness to hear or suffer any thing to be propagated that may derogate from their Authority, or weaken their hands in their Administration, or may in the least impair or lessen that Respect that's due to them.

Fifthly, By their frequent and fervent Applications to the Throne

Throne of Grace for Direction, Assistance and Success in their publick Administrations for God's Glory, and the good of the e over whom they rule.

Sixthly, By their vigorous and constant Endeavours (to their outmost) to support them in their Government, and by discovering and defeating so far as in them lyes, all Attempts and Designs that may be to overturn them, or to rubb an Affront upon them.

The Fourth Thing proposed, was, to shew the Causes of this great and universal Joy among the People when the righteous are in Authority.

First, Because they know this is a Token of God's Favour and Good-will towards them, 2 Chron. 9. 8. *Blessed be the Lord thy God, which delighted in thee to set thee on his Throne to be King for the Lord thy God: Because thy God loved Israel to establish them for ever, therefore made he thee King over them, to do Judgement and Justice:* As on the contrary, the giving of wicked Magistrates is an evidence of his Wrath.

Secondly, Because these things which are dear to them as Men and as Christians, and for which they have the greatest Value and Esteem, namely, Religion, Life, Liberty and Property, the Darlings of Mankind are then safe and secure when the Righteous are in Authority: It's then that People may lead a peaceable and quiet life in all Godliness and Honesty.

Thirdly, Because then Virtue and Piety are encouraged and rewarded, Vice and Profanity discountenanced and punished; Godly Magistrates being a Terror to evil Doers, and an encouragement to all that do well, and what can occasion greater Joy to good Men, than the seeing Christ's Kingdom enlarged and advanced, and Satans Kingdom weakened and destroyed, by encouraging and protecting all that do well, and discountenancing and discouraging all that do ill, without respect of persons

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Fourthly,

Fourthly, Such a qualified Government bears a lively Resemblance of God's Government of the World, who tho' he be the absolute Sovereign thereof, yet his Government is manag'd according to the Rules of Righteousness, Wisdom and Goodness, *Justice and Judgement being the Habitation of his Throne, and Mercy and Truth going before His Face, Ps. 89. 14.*

The fifth Thing was, the Improvement of the Doctrine, and all the use I shall make, shall be an Exhortation, as being most suitable to the present Occasion and Audience; And there are 3 sorts of Persons I shall speak to. 1. To the present honourable Magistrats of this City. 2. To these who shall this day be chosen to succeed them in Office. 3. To the People.

As for you, the present Honourable Magistrats of the City, 1. I think, without being constructed a flatterer, I may say that ye have in some measure endeavour'd in your publick Administration, to approve yourselves to God, and to the Consciences of all good men in the place, and that it has been your Desire and Endeavour to set God before you, as the End of and as a Witness to, and who shall shortly be the Judge of your publick Actions; and this is now your rejoycing which was *Pauls* of old, the testimony of your Consciences, that in simplicity and godly sincerity, not in fleshly wisdom, you have had your Conversation while in the Office of the Magistracy. 2. The Godly in this City have reason to bless the Lord in your behalf, that you have been directed and assisted of God, so to manage the Trust committed to you, as that you have not been wanting to give your Countenance and Assistance to the Ministry in the Exercise of Discipline. 3. I shall still hope good things of you till the contrary appear, and that you have been endeavouring at this time, that Men who come nearest to the Scripture Qualifications shall succeed you in the Office, which

as 'twill tend much to your own Credit and Reputation, so it will conduce much to the Honour of the Magistracy and publick good of the City, and will rejoyce the Hearts of the Godly, to see the Righteous set in Authority over them ; I know it is but like beating of the Air, to insist now upon Directions concerning the ensuing Election, that being upon the Matter already determined, what influence a voice from Heaven might have on some of you in this Matter, I know not, but sure I am the voice of man will have little Weight, therefore I shall trouble this Audience no further upon this Head, but only I shall say to you all, whether Magistrates, Counsellors, or Deacons, who Vote this day in the Election of the succeeding Magistrates, what *Jehoshaphat* said to his Judges, with a little variation, *take heed what you do, for you choose not for man but for the Lord, who is with you in the choice,* 2 Chron. 19. 6. And if any of you shall be so far Byassed, as to give your Vote to men that have not the Qualities already mentioned, between God & you be it ; and you may assure yourselves that God shall ere long reckon with you for it, and besides, all the sad Effects and bad Consequents that may and will follow upon such a Choice, will and justly may be charged upon you, for every good man is not fit to be a Magistrate. 4. In your Recess and Retirement from publick business, I would not have you altogether unconcerned with the Government of the Place, but be Assisting to these that shall succeed you, by your Counsel and Advice and by your frequent and fervent Prayers for Divine Direction and Aid, to them in their publick Administrations. 5. I hope you are able to say upon the Resignation of the Government of the City to your Successors, what *Samuel* said upon his 1 Sam. 12. 3. *Behold here am I, witness against me before the Lord, and before his Anointed, whose ox have I taken? or*

whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hands have I received any bribe to blind mine eyes therewith? and I will restore it you. This Protestation Samuel makes of his integrity, not out of Ostentation or vain Glory, but partly for his own just Vindication, that the People might not hereafter for the defence of their own Irregularities reproach his Government, partly that being publickly acquitted from all falshoods in his Government, he might more freely and boldly reprove the Sins of the people, and particularly that Sin of theirs in desiring a King, when they had so little reason for it, having so just a Governour as Samuel was, from whom they might have promised an effectual Redress of his Sons male Administrations, if they had acquainted him therewith; and partly, that by his Example he might tacitly admonish Saul of his Duty, and prevent his Mis-understanding of what he had formerly said, 1 Sam. 8. 11 — 19. and mistake that for the Rule of his just Power, which was only a prediction of his evil Practices: Here is a bold and just challenge of an old Magistrate made before all the People, upon his Resignation of the Government into the hands of his Successour, in which both the matter of the Challenge and the manner how it is proposed are observable; the thing he would then clear himself of, is, the doing of injury and wrong to any person while in the Office of the Magistracy, and that he had not been guilty of Fraud, Oppression, and Bribery; yea, he gives them all a defiance, to charge him with any of these upon just grounds as to all and every one of these he declares his innocency. The manner how this Challenge is proposed, is no less remarkable; 1. His great forwardness, in putting himself upon trial by his own voluntary offer, before he was called thereunto by others behold here I am, says he. 2. His great Confidence, being con-

conscious to himself of his innocency and integrity in this matter, in that he durst offer himself to Tryal before God and the World; yea, he bids a Defiance to his greatest Enemies, and dares them to Accuse him if they could in Justice: *witness against me before the Lord, and his anointed, hic murus aeneus esto, nil conscire sibi nullâ pallere culpâ.* 3. His great Equity in offering to make real Satisfaction to the full, in case any thing should be justly made out against him, *and I will restore it you*: this is the most Honourable Retreat a Magistrate can make when he is to lay down his Office; such Magistrates go off with great Honour, and with an untainted Reputation, and they may confidently expect Gods blessing upon them and their Families, seeing they have made it their business to Honour God, by setting him always before their Eyes, *for them that honour him, he will honour, but such as despise him, shall be lightly esteemed of him,* 1 Sam. 2. 30. Now the Blessing of him that dwelt in the Bush, be upon you and yours.

Secondly, I come now to speak a word to those who shall succeed in the Office of Magistracy. 1. See that ye have Gods Call to it, and that you have not been active in procuring your Election, for if it be so, I perswade you, you have neither Gods Call, nor can you expect his blessing, you will make but sorry Magistrats, the more passive persons be in this matter, they will have the more Peace in the Issue and Event, I look upon these men who are most ambitious and active for to be in the Magistracy, the most unfit for, and most unworthy of that Character. The ancient Romans had a famous Law, called the *Julian Law de ambitu*, whereby it was enacted, that if any man should attain Honour or Magistracy by Moyen, or otherwise, he should be punished with a great pecuniary Mult, and also made infamous: It's reported in the *Turkish History of Tamerlane*

berlane the *Scythian*, who was Commander of the *Tartars*, that he never bestowed his Preferments upon such as ambitiously sought them (as deeming them in so doing unworthy thereof) but upon such whose Modesty and Merit he thought made them capable of these his great Favours, and none are less capable of Advancement than those who hunt most eagerly after it; and these who do ambitiously seek an Office or Honour, do *ipso facto* by that very deed discover their extreme unworthiness, and that of all other men they deserve it least; For it's presumable such have some base selfish Design, either to raise or enrich themselves, they have laid the Plot already, and certainly seek the place for their own Profit or Honour, not for the publick good & perhaps some men are active in this Election, who do not expect present but future Promotion & Advancement: There is one great Abuse committed in this City in & about the time of the Election of your Deacons & Magistrats, I could wish were reformed, & that's the frequent and excessive Drinkings, if there were more Praying and less Drinking at such a time, it might go better with your Elections, and God be less dishonoured, and People sustain less prejudice both in their Souls and Bodies by such an abominable Practice. 2. Set God always before you in all your publick Administrations, be like *Nehemiah*, of whom it's said, *he came to seek the welfare of the Children of Israel*, *Neh. 2. 16*. So do you make it your chief study to seek the welfare of this City, both in it's Religious and civil Concerns, Prefer the Publick to your own personal good, and the Interest of Christ to all other Interests, and therefore be active and zealous to have the Vacancies of this City supplied as soon as possible, with Godly, Wise, Zealous and Faithful Ministers, and to think upon some effectual way to provide more Churches and Ministers, that the Neighbourhood may be accommodated, and the straying of
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many Families on the Lords day for want of Accommodation in our Churches may be prevented, and this would be one effectual way to suppress these schismatical Meetings in this City, for severals who frequent them, would not do it if they were accommodated with Seats in our Churches: I do also recommend, that you be careful by the vigorous and impartial Execution of the good Laws already made, and by your own Example, to promote and encourage Religion and Vertue, and to suppress Vice and Immorality; Let your Lives be as sacred as your Laws, that men may prize those, and not dare to violate these, that if wicked men will not love Religion, yet they may pull in their Heads and not dare to despise it, if their Hearts will not renounce their Lusts, let it not be safe to act but in disguise and darkness, and not in the face of the Sun, and in order to your promoting so noble and good a Design, Countenance and Encourage by your Authority these worthy and laudable Societies for *Reformation of Manners*, and strengthen the Hands of Constables, and do not in the least discourage them in the just prudent and zealous Exercise of their Office, as they have been of late discouraged once and again, for this is one way to ruine that glorious design of *Reformation of Manners*, and to the reproach of our Nation, these Societies are in danger to be blown up; Execute Laws against profane Swearers, of whatsoever quality they be; How are the Ears of tender Christians grated with horrid and bloody Oaths in the very publick Streets of the City: Put on Courage and Resolution, and bring these Heaven daring Sinners to condign punishment. God has made Magistrats *Custodes utriusq; Tabulae*, therefore draw the Sword of Justice, and be not afraid of the Faces of men; a timorous cowardlie Magistrat, is like a Hare in a Lyons Seat, the Frown or Check of a great Man frights him out of his Conscience. Some
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of your worthy Ancestors, from a pious Zeal for the glory of God, did bid brand with Infamy these black-mouth'd *Rabshakehs*, about whose Lips you might have seen the very foot of Hell hanging, and made that Heaven-daring and unaccountable Sin of Swearing to be ghostly in this City. There's one thing more I do earnestly recommend to your care, that as you love Christ, and regard his Honour and Glory, that in a special manner you see to the strict and religious Observation of the Lords Day in this City, (which alas is too much and too openly profaned,) and for a Pattern in this, I recommend to you *Nehemiah*, that Zealous and Godly Magistrat, and consider what pains he was at, and Means he used for preventing the Profanation of the Sabbath, which you may read at your own pleasure, *Neh. 13: 15, 16, 17, 18, 19, 20, 22, 23* verses: and one copy after this grand Exemplar. 3. Study Concord and Harmony among your selves; Behold, *how good and how pleasant it is for Brethren to dwell together in Unity, Ps. 133.* 1. Ye serve one Master, ye act, at least should act for one end the publick Good; Therefore Harmony and Concord among yourselves is necessary to attain this great end, for as a Kingdom or a City divided against it self cannot stand, and to prevent Divisions, consider that Singleness and Sincerity in the exercise of your Office, is an effectual way; O! how much is Sincerity wanting in our day, how many *Jehus* now who pretend Zeal for the Lord, that are only zealous for themselves and their own Interests, nothing being more ordinary for men of pernicious designs than to make use of the Mask and Vail of Religion, according to that old Axiom.

Quoties vis fallere Plebem

Finge Deum.

that old Complaint may be revived in our day, *All seek their*

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own, not the things that are Jesus Christs, Phil. 2. 22. 4. Make Conscience of discharging your Duty, whether you be Magistrates or Counsellors, not only waiting upon Dyets of Council, but upon Committees appointed for the management of the publick Affairs of this City, and let not through your Negligence, or Non-attendance, an Interruption be given to the Course of Justice, for often times a delay of Justice, is upon the matter a denial of Justice, and is as hurtful and prejudicial as Injustice. 5. Make Conscience of visiting Schools, that so Youth be not poisoned by men of unsound Principles or bad Morals; frequently visit Hospitals, and encourage Mortifications, that so something may be prepared for them for whom nothing is Provided : Indeaavour the Regulation of Vivars, that the Poor be not Oppressed, Reform some great Abuses committed at the gates of the City about Collecting of the Customs, for there is much Oppression, Cursing and Lying practised there, to the Reproach of the City and the scandal of Christianity.

A Word to the People, *First*, You are to Reverence and Honour those in Authority over you in this City, they are Gods Vice-gerents and Deputies, Honour them in your Thoughts, Expressions and Actions, *Thou shalt not revile the gods, nor curse the Ruler of thy People;* Exod. 22. 28. *Curse not the King, no not in thy thought, and curse not the Rich in thy Bed-chamber : for a Bird of the Air shall carry the Voice, and that which hath Wings shall tell the matter,* Eccl. 10. 20. The Apostle brands these with a Mark of Ignominy that speak Evil of Dignity, 2 Pet. 2. 10. Beware of despising Magistrats, the Hebrews have a Proverb, *Migrandum est ex eo loco in quo Rex non timetur*, as if some heavy Judgment did hang over that Place where Magistrats are Contemn'd ; and therefore People should get out of that place with all haste and speed as

Lot did out of *Sodom*. *Secondly*, Obey Magistrats in their Lawful Commands. 2 *Pet.* 2. 13. *3dly*, Pray for them, 1 *Tim.* 2. 1. *First*, The Charge laid upon them is greater and the Burden pressing them heavier than what lies upon other Men, and therefore they should be Eased and Helped by your Prayers: and how can it be otherwise when the Welfare of so many Thousands depends upon them and their Counsels; 'Tis their Work to provide for the Execution of their Laws, the Exercise of Religion, the Restraining and Punishing of all Impiety and Ungodliness, they must see that Right and Equity be Administred, that no injustice nor Violence be committed, but all Affairs guided according to the Law of Righteousness, these are the constant Cares that attend Magistracy; and that which adds to all these Burdens, and makes them out of measure intollerable and sinking, is, that all these Burdens must be Born sometimes under the Discontents and Murmurings of an unsatisfied People, as is evident in the case of *Moses*, have they not then great need of your Prayers. *Secondly*, Their Temptations are greater than other Mens, the Devil is more assiduous and subtile in his tempting of Magistrats, knowing that if he can once engage them in his interest, they can do him great service, therefore he lays close siege to them. Hence in *Micaiah's* Parable, 1 *Kings* 22. 20, 21. v. No sooner had GOD ask'd the Question, *Who shall perswade Ahab*, but steps forth an evil Spirit and undertakes the Imployment; To tempt private Persons (as one says) is but to destroy by retail, but to tempt Magistrats and Rulers, is to destroy by wholesale; Have they not then need of your Prayers, who are thus expos'd to so many and so great Temptations. *Thirdly*, The Account they have to make at the last Day is greater than what others have, what they do is usually of general Concern,

or

or else of general Influence ; and therefore they must not only Answer for themselves, but for these over whom they Rule, who either obey the Commands, or follow the Examples of the Rulers and Magistrates, therefore they need very much the Prayers of the People, that they may be helped so to Manage the Trust committed to them, as they may be able to give an Account of their Stewardship with Joy, and may receive that Testimony, *well done good and faithful Servants.* 4. Consider the near Relation Magistrats stand in with respect to their People, they are political Fathers, *Patres Patriæ*, the Fathers of their Countrey, Godly Magistrats may be truly called Fathers, in respect of that Concern they have for, and Sympathy with the People over whom they rule, such an one was *Job*, *Job.* 29. 12, 13, 14, 15, 16, 17. hence Magistrats are called *Nursing Fathers*, *Isa.* 49. 23. They are so called in respect of that sincere Affection, and tender regard they should have to their People, and it's happy for a People who have such nursing Fathers, whose Breasts milk Comfort to them, since Magistrats are Fathers, the People are obliged to wish well to them, and to shew their concern in them, by their frequent and fervent Applications to the Throne of Grace in their behalf, and if we can prevail for a Blessing upon them we our selves shall certainly share in it ; and if by our fervent Prayers we can obtain of God to bestow upon them Wisdom, Zeal, Holiness, for Managing the Trust committed to them, we shall then sit safely under the shadow of our Magistrats, and this will make the Godly to-rejoyce ; *For when the righteous are in Authority the People rejoyce.*

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 the God to rejoice; for and the righteous are in blessing
 the Lord, Job, 1. 7.

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